


MARCH 1946

 BIBLE  
SOCIETY

# Record



**Missionary's Hands**

(SEE PAGE 46)



# Japan Has Seen a Great Light

LET US start this issue of the *Bible Society Record* with a ringing superlative, tempered only by the form in which it is stated: was there ever before an instance of a whole nation turning toward Christ and the Gospel as Japan is in 1946? Certainly not in the long annals of the Bible Society, covering 130 years—never anything like it. The first indications of this began to come through in November and were briefly reported in the January issue of the *Record*. Then came the report of the Protestant Deputation to Japan whose picture adorns this page. When in November these four men landed at San Francisco, Dr. Shafer wired the Bible House for one million Japanese New Testaments and 100,000 English Bibles. Later the Japan Bible Society reported a need for 2,000,000 Japanese Testaments within the next 18 months, and a few days later, Dr. Kagawa and other Japanese Christian leaders estimated the present needs at 2,500,000 Japanese New Testaments and 100,000 Japanese Bibles.

When the Protestant Deputation reached New York we asked Dr. Shafer to give us the benefit of his observations. As he addressed the Secretaries' Advisory Council on December 4, one thought of the 9th chapter of Isaiah, "The people that walked in darkness have seen a great light . . . For thou hast broken the yoke of his burden . . . the rod of his oppressor . . . For every battle of the warrior is with confused noise, and garments rolled in blood; but . . . unto us a child is born . . . and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."

Well, what has been happening in Japan? To begin with, when the first waves of occupation troops went into action, the Japanese civilian, who had fully expected harshness and severity, if not rape and pillage, discovered that the leaflet propaganda showered on Japan during the days of the bombing was *true*. America offered to break the yoke of the oppressor, carry out the Atlantic Charter, befriend the people, and give their nation a chance. And behold, that is exactly what America is doing.

In the second place the people found the G.I., not a soldier as they knew the term, a man trained from his boyhood to become a merciless killer, but they found him a kindly, patient, wholesome civilian in uniform. They found him worshiping with them in their churches and visiting in their homes. He went about

unarmed. As Michi Kawai said to Dr. Shafer, "Your soldiers are wonderful. I tell our women that we must bring up our sons like that." When one ponders facts like these, what a flood of light is thrown upon that promise of the great Apostle, "Nay, in all these things we are more than conquerors through Him that loved us."

The next logical step for the Japanese civilian was to inquire what it is that makes the G.I. "tick." This of course brought out some facts about his training. The simple truth about the American soldier, it was discovered, was that he was brought up in a home, a school, and more often than not, in a church which all alike developed in him the type of character he revealed.

And what lies behind the American home, school, and church? When the Japanese ask this question they are told that the answer is the Bible. Then give us Bibles, they demand.



THE PROTESTANT DEPUTATION TO JAPAN  
Left to right: Dr. Luman J. Shafer, Dr. Douglas Horton, Bishop James C. Baker, Dr. Walter W. Van Kirk

Along with the witness of the G.I. is that of the Japanese churches. Since V-J day they have literally sprung into life—a life that many of them lived with amazing spiritual vigor despite the awful depletions and the savage persecutions all through the war. The

(Continued on page 43)



# Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION OF THE HOLY SCRIPTURES

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## The Unique Book

BY ROBERT E. SPEER

THE Bible is the supreme source of our knowledge of God. There are, to be sure, other sources. There is nature. "The heavens declare the glory of God"; the late President Eliot of Harvard wrote to a troubled inquirer: "If you say, 'There is no God,' I can only ask how a speck of a mortal, living for a moment on an atom of earth, in plain sight of an infinite Universe full of beauty, wonder and design, can confidently hold so improbable a view." And there is history. The common usage of the civilized world sets an act of God at the center of history and dates all events with reference to it; and the course of history bears witness to the rule and will of God. And there is human reason, which, though fragmentary and uncertain, always at its best affirms God. But all of these combined tell us next to nothing about the character of God in comparison with the revelation in the Bible.

The Bible is the supreme guide in the solution of our human problems. The application of its principles and its spirit will take care of every human issue. To many modern minds and especially to minds ignorant of the Bible, this seems an extravagant claim. But let such minds name a single human situation—individual or corporate, social, racial, economic—which will not be reached by the mind of Christ as revealed in the Bible!

The Bible is the only biography of Christ, of His life and teaching and death, and of what went before and followed after. Christ is the greatest figure and influence in history, and the whole issue in modern life and literature turns upon men's attitude to Him. The best sellers in contemporary fiction written by women are sufficient evidence of this in their candid putrescence and frank contempt for the ideals of Christ. If on the other hand He is life's highest and only perfect ideal, we must go for all our knowledge of Him to the Bible.

The Bible is the supreme Book of the inner life. All the great books of devotion are derivative: "The Imitation of Christ," "The Practice of the Presence of God," "Grace Abounding," "Holy Living," "Daily Strength for Daily Needs," and their companions. The symbol of the cross has its place in the devotional life.

To hold it in one's hand is a right reminder, but Cardinal Gibbons once asked: "Are not the words of Christ nearer to Him and dearer to us than even the Cross on which He lay, and ought they not to be prized by us accordingly?" He was not exalting the Teacher above the Sacrifice, but he was exalting the words which Jesus said were "spirit and life" above all symbols. These words are the food of the mind and soul, and all of them are in the Bible alone. "My Bible to me," said Alexander Whyte of Edinburgh, "is supreme and complete and alone. . . . Every time I open it I find Jesus Christ in my Bible. And He answers to me in every word He speaks and in every deed He does. And above all His words He answers, in His ever-blessed words of pardon and peace, to me. And above all His deeds, His death on the sin-atoning Cross, for me."

The Bible is the fundamental Book in our national life. As Daniel Webster declared in his ponderous way, "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we or our posterity depart from its instructions and authority, no man can tell how sudden a catastrophe will overwhelm us and bury all our glory in profound obscurity." And what we have to fear today is just this departure and the fading out of the Bible from the consciousness and character of the nation.

The Bible is the only authoritative book about the life beyond, the life beyond space and the life beyond time. The eternal life which is not something future but something present is, as Jesus said, that men should "know Thee the only true God, and Jesus Christ, whom Thou hast sent"; and this knowledge is in the Bible. And of the life beyond death the Bible alone has authentic word. It gives the information brought by Him who came forth from God about the Life from which He came and to which He returned, and where He has prepared for the reception of all who follow Him; "my Father's house," He called it.

In these six regards the Bible is unique and supreme. "At any price," said John Wesley, "let me have it. Let me be a man of this one Book."



# Bumps and Jolts on the Translator's Road—I

*The missionary who undertakes to reduce a language to writing and to translate the Scriptures for a people to whom written speech is new, is undertaking one of the most difficult tasks in the world. He is handling the very souls of his fellow men. The story will be concluded in the April issue*

BY EUGENE A. NIDA

"AND did you say two thousand, señor?" "That's right, but why are you so surprised?" the missionary asked his Tarascan informant.

"Oh señor, so many pigs destroyed! What a wonderful fiesta they would have made! No wonder the people didn't want Jesus to remain in their country."

To this poor Indian peasant of Mexico the Bible story had come to live in a manner seldom appreciated by us. Where the possession of a fat pig gives as much economic security and provides as much social prestige as the ownership of a fine car does in our country, even the simplest native cannot miss the significance



*Mike, the Cuicateco Water Boy, Learns to Read*

of the mob's consternation about the presence of a man who would permit such economic loss, apparently only for the sake of a raving maniac inhabiting the tombs.

In many instances the Bible comes to mean more to the peoples of some of the primitive cultures in the world than it does to us in our more complex civilization, for such aboriginal cultures frequently have more in common with the culture of Bible times. Millstones, ox goads, threshing floors, donkeys, wine skins, lamps

beneath measuring baskets, dust shaken from sandaled feet—all these features of Bible culture come to life in the small backward villages of the world. Few of us can personally appreciate all the work involved in the three tabernacles which Peter offered to prepare for Jesus and the heavenly visitors; but a Maya Indian could know from personal experience just what it would mean to build three such shelters, for almost every remote cornfield in Yucatan contains such a temporary hut. So vividly did one Mayan visualize the problem that he asked, "Why do you suppose Peter offered to build three shelters? Didn't he know that it would be much simpler to build one large hut to accommodate all three men than to gather enough poles and palm thatch for three separate buildings?"

The account of a man carrying a vessel of water down the street seems strange to us, but we assume that it is altogether proper; but to the Totonacs of Mexico it is unthinkable that a man should stoop to such strictly feminine work. The story of Mark 14 cannot be read without the audience smiling. "What a silly man," they giggle to each other. But their reactions are quite understandable, for they have been accustomed only to women carrying large jars along the dusty cobblestone paths of the village.

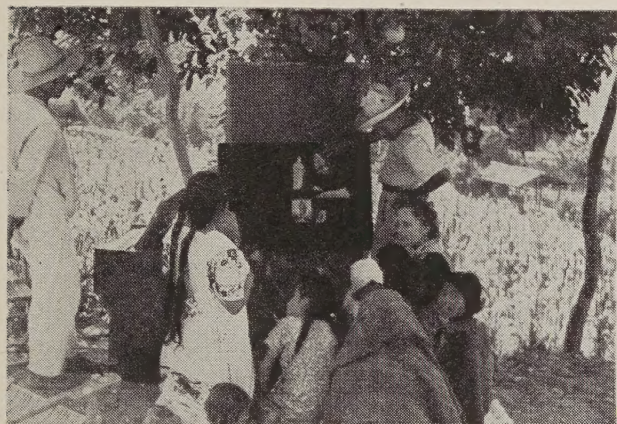
Sometimes a people's beliefs may lead them to misinterpret gravely some incident in the Bible. For example, most Mazatecs, a tribe of people living in southern Mexico, refuse to believe that Matthias' election to the apostleship was not the result of his carrying a lion's claw under his belt. "For without a lion's claw, how else could a man win in such a contest!" they persist in declaring. However, this attempted explanation is perhaps no more incongruous than some other fanciful interpretations held by more enlightened people in our own country.

It is very true that primitive peoples throughout the world have much in common, but it is equally true that they differ greatly. For example, the wild honey of the Tarahumaras is made by ants, not bees. Bee honey is only an imported commodity. The honey



of the mountains is made by ants who store it in shallow holes in the ground. The wild honey of Mark 1:6 can only mean to a Tarahumara the ant honey for which he has so frequently spent long hours in hunting.

As another matter of contrast in cultures, the Tarahumaras sleep on skins laid out on dirt floors. A bed is almost completely unknown. The native term for "bench" is the only word which these people can, or do, employ to describe such an object as a bed. Hence, for the Tarahumaras, Mark 4:21 must warn them "not to hide a lamp beneath a bench." The word is slightly different but the essential meaning is the same.



*Mazateco Indians at a Child Evangelism Class*

As a further problem in cultural differences, consider the Totonacs' difficulty with the expression for "footstool." Anything the size of a Biblical footstool constitutes a chair for a Totonac, and no Totonac would sit with his feet on such a chair. "Ridiculous," would be his comment; and yet in the damp winter weather every Totonac makes use of a stick to rest his feet in order to keep them off of the cold dirt floor of the hut. Therefore in Totonac "God's footstool" becomes "God's footstick"; for how else can the Totonacs understand the Word except in words which reflect something of their own culture and environment?

Perhaps it should be pointed out that we have similar adaptations in translations into English. The Greek text consistently says "they *reclined* to eat," but the standard translations say "they *sat down* to eat." In ancient times people customarily reclined on couches placed around the table, but this is so different from our own custom that we make an adaptation of the literal meaning of a text in order that the translation may be intelligible in terms of our practices.

The native words are frequently a picture of the local situation. Note the Chinantec expression for "fields." In that rugged, mountainous part of southern Mexico, where the only cultivatable ground lies on

the steep jungle-covered mountains which cradle each village, the Chinantecs can only understand Jesus' words in John 4:35 by their own idiom "look up with your eyes and see the sides of the mountains." For only there on the precipitous slopes does the corn grow, and only there can the harvests be ready. The translator cannot always find an identity of words, but he can find the similarity of meaning which has made possible the telling of the matchless story of the Bible in more than a thousand languages.

It should be at once apparent that one of the most important prerequisites for the missionary is a knowledge of cultural anthropology, which is the study of the culture and life of all types of peoples. As a rule we are so familiar with our own customs and practices that we are convinced that everyone else should understand our actions, and in fact should imitate us if, as we judge, they wish to behave properly. Accordingly, it is rather a shock for a missionary to have a native woman run off into the jungle shrieking, immediately after his having complimented her upon her beautiful baby. With a little knowledge of ethnology he might avoid such a violation of local custom and most certainly would have been able to understand that his words of praise were interpreted by the native woman as calling the attention of the evil spirits to the beauty of the child. Hence her only protection was to flee away shouting, in order that she might perhaps escape the demon who would most surely be following her.

At times the missionary's errors are more costly. In one instance, against the protests of the natives, missionaries built a great station on a prominent hill. The missionaries considered the opposition only a matter of local jealousy and failed to investigate the situation further. After several years they found that the rising bitterness was attributable to their having built the mission on ancient pagan holy ground. No amount of explanation or kindness seemed to assuage the animosity which developed over the unpardonable offence which the missionaries had given.

The missionary must come to understand the customs and thoughts of the people whom he wishes to reach. This is not for the purpose of making compromises with pagan beliefs, but rather of being all things to all men, even as Paul, that some may be won. One foundation for any type of effective evangelization must be sympathetic understanding. The linguistic missionary who by the translation of the Bible lays the very foundations of the native church and leadership, must understand his people; for his translation will only have meaning in terms of the life and experience of those for whom it is designed.

*(To be continued)*



# The King James Bible

*In this closing article of Dr. Meyer's series he discusses the transforming influence of England's great national Bible upon English life and letters*

BY HENRY H. MEYER

FOR England the period from the accession of Queen Elizabeth (1558) to that of William and Mary (1689) constituted what might be called a watershed in the life of the English nation. Among the first-fruits of the Elizabethan revival of learning was the enthronement of the English Bible in the hearts and minds of the people. The Geneva translation of 1560 and more especially the King James Version of 1611 provided the language model for both the literature and the religious life of England. Coming as they did during a critical period in the political and social development of the nation, these Puritan-inspired translations gave expression to new moral and religious impulses that were to transform society. Green in his *Short History of the English People* (1874) thus graphically describes the influence of the Bible at this time:

"No greater moral change ever passed over the nation. England became a people of a book, and that book was the Bible. It was as yet the one English book that was familiar to every Englishman. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report and the sermon, was then produced by the Bible alone. And its effect in this way, however dispassionately we may examine it, was simply amazing. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

## On English Literature

The Bible exerted an equally transforming influence on the classical English literature of this period. An outstanding example is to be found in the plays of Shakespeare (1564-1616), who drew his spiritual insight and much of his literary style from the winsome Geneva translation and who lived to witness the still greater excellence of the King James Version. Shakespeare employed Bible language, facts, teachings and philosophy in his dramas. Allusions and references to Scripture, paraphrases of Scripture and quotations from Scripture are numerous throughout his writings. A random sampling might include the following:

Did they not sometimes cry, All hail! to me?

So Judas did to Christ, but He in twelve

Found truth in all but one.—Richard II, 4:1

How fain like Pilate would I wash my hands

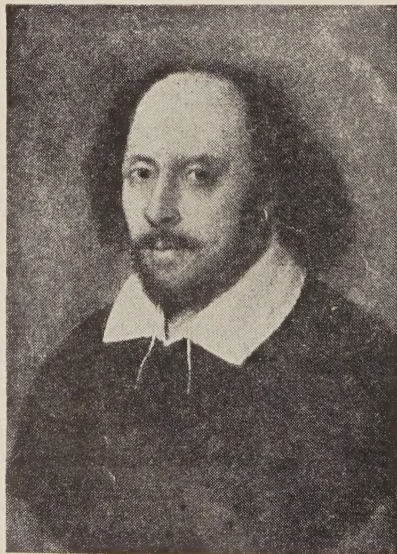
Of this most grievous murder.—Richard III, 1:4

Blessed are the peacemakers on earth.—Henry II, 2:1

## Bunyan and Milton

Two English classics, *Pilgrim's Progress* and *Paradise Lost*, written by two men of the same generation, but with opposite extremes of social inheritance, well illustrate the creative influence of the King James Version on English literature.

Shakespeare



Bunyan



Milton





John Bunyan (1628–88) was a small-town tinker and a tinker's son, steeped in the rough and unlovely ways of an underprivileged segment of English society. Marvelously converted in early maturity and thereafter a devout student of the Bible, he became a fearless, untiring preacher. Persecuted and imprisoned for his obstinate fidelity to his new calling, he became an author extraordinary. In *Pilgrim's Progress* Bunyan paints in vivid, lofty and inspiring allegory the hazardous journey of the pilgrim, Christian, through life to the Celestial City. This marvelous allegory historians have called, next to the Bible, "the most widely read book of the age."

John Milton, Puritan patrician, born of well-to-do Puritan parents, enjoyed every advantage of the best English and classical education, with the privilege of extended foreign travel. A radical commoner at heart, his poems, prose essays and tracts played an important dissenter's part during the political turmoil under Charles I and a correspondingly creative role during the Interregnum of the Cromwellian Commonwealth. Imprisoned, but subsequently pardoned by Charles II in 1660, and having given his best years and worn out his sight in the cause of democracy, he retired, blind, old and lonely, to devote his remaining strength and years to the composition of his greatest poem, *Paradise Lost*, graphically portraying from its beginning the titanic struggle between the forces of evil and the forces of righteousness in the world. Competent critics consider this poem the noblest example that English literature affords of the ordered majestic classic form.

Thus the English Bible in the King James translation has been both the guiding star of social and political reform and the continuing inspiration of the noblest and best in English literature.

### Corrections and Revision

In achieving recognition and its rightful standing as the most accurate and felicitous translation available, especially when compared with the then favorite Bible of the people, the Geneva Version, the new King James Bible was, in the beginning, hampered by the deplorable carelessness of its first printers.

### Printers' Blemishes

The first two issues of 1611 were marred by many mistakes in printing, among which were the following: in Ruth 3:15 one edition read, "and *he* (Boaz) went into the city." The other correctly read "*she* (Ruth)." The two editions became known respectively as the "*He*" and the "*She*" Bibles. An edition of 1716 gives the heading of Luke, chapter 20, as "The Parable of the *Vinegar* (for *Vineyard*)" and was called the "*Vinegar*" Bible. In like manner other errors produced the "*Ears to Ear*" Bible, the "*Standing Fishes*" Bible, the "*Murderer's*" Bible and the "*Wicked*" Bible, the last being so called because the printers omitted the negative "not" from one of the Commandments.

### Changed Spelling

Early corrections were necessary also because of increasing changes in English spelling; to avoid interchanges of letters, such as "j" and "i," "u" and "v"; and the dropping of a superfluous "e" at the end of a word. Note the following spellings, strange to our eyes: "I the Lord thy God am a *iealous* God"; "*Tee* have *seene* that I *haue* talked with you from *heauen*"; "Day *unto* day *uttereth* speech"; "I will *feare* no *euil*."

### The Revised Version

All such mistakes and obsolete spellings were easily and quite promptly corrected. Both of the great universities, Cambridge and Oxford, printed corrected editions and exercised continuing vigilance over the integrity of the text. No complete official revision, however, was undertaken until 1870, more than two hundred and fifty years after the first appearance of the King James Bible. Meanwhile there had accrued a treasury of ancient Bible manuscripts, partial translations by individuals and scholarly studies of the Greek and Hebrew originals such as the translators in the early seventeenth century had never dreamed of. A better acquaintance with the "sacred languages" made possible clearer distinction in shades of meaning. Owing to the natural growth of the English language there were words that had become obsolete, and many the meaning of which had changed.

All these considerations contributed to the decision of the Convocation of clergymen and Biblical scholars at Canterbury in 1870 to sponsor a complete revision of the Bible. A competent Committee of translation was appointed, with which a chosen group of American Biblical scholars, representing various Protestant churches, collaborated. As a result there was published in London in 1881 the "*Revised Version of the English Bible*," and twenty years later in the United States "*The American Revised Version*."

### Important Changes

Sometimes it is by the substitution of a single word or phrase for one which no longer carries the same meaning it did three hundred years ago that the American Standard Version reproduces more correctly the thought of the sacred writer.

Thus in Ps. 33:5 the A.S.V. reads, "He loveth righteousness and *justice*"; so also in Isa. 10:2, "to turn aside the needy from *justice*" (the K.J.V. in each case reads *judgment*). In the same way the A.S.V. substitutes the word *demon* for *devil*; *teacher* for *master* when applied to Jesus; *Holy Spirit* for *Holy Ghost*; and *love* for *charity*. In many longer passages also, the A.S.V. clears up the actual meaning of the Hebrew or Greek original.

So long as English is a living, changing language; so long as oriental research yields earlier manuscripts of any book of the Bible, so long must the work of occasional careful revision of the sacred Book of Books continue.



# Builders of the New China

*Various ways in which China and America are coming closer together*

BY VIRGINIA GILSON

A FRIENDLY-LOOKING man pushed open the door of the American Bible Society's office in Washington, D.C. one day last August and looked around.

"Is this the place where I can find some Chinese Bibles?" he asked.

"Yes, this is it. We have some new books that are just off the press," answered the genial and vigorous man behind the desk, William L. Darby, the Society's representative. "They are New Testaments in the Kuoyü dialect."

"That's just what I want!" the visitor replied.

"Well, they are forty-five cents each and there are plenty on hand, so you can have as many as you need."

"I'd like to take twenty along now, and some Gospels; then come back later, I hope, for more.—This is what I want them for."

Drawing a chair up to the desk, he sat down and told the story of his need for these Chinese New Testaments to Dr. Darby, who passed it on to the writer.

Some months ago some Chinese students came to the United States under the sponsorship of the Chinese Ministry of Economic Affairs and National Resources Commission. Trained in engineering, economics and agriculture in China, they were to spend a year learning the technical knowledge and skills of the United States and then take their "know-how" back to China. A few came at first, but some eight hundred followed during the next two months. Although they all spoke English they found difficulty in adjusting themselves to the new ways of life in America. But friends of both nations soon came to their assistance.

There is a Chinese church in Washington with a small sanctuary which can seat only a few more than a hundred people. One Sunday last September this church held a Rally Day, inviting the students who were still in the city to come. (By this time a majority of the students had been sent to various colleges and factories to begin their work of preparation for rebuilding China's enterprises destroyed by the war.) Almost two hundred people, including a number of these boys, attended, crowding the little church to its corners. After that Sunday the boys kept coming back; for while Georgetown University was their base, the Chinese Community Church was almost their home.

A few weeks later, members of another church in Washington, the National Baptist Memorial Church, dropped in for a visit and stayed to talk with some of the students. The boys were interested in the message of Christ and wanted to hear more about it. Before the visitors left, the pastor, Rev. C. C. Hung, asked them to come regularly for some weeks to help the young men to learn better how to read both Chinese and English, using the Testaments. Here was a chal-

lenge to service which these earnest Christians were glad to embrace. They secured fifty more Testaments and gave them out, using this opportunity to tell the gospel story so providentially presented. The result?—Well, this, for instance:

One day an active Christian layman, greatly interested in the Chinese, saw two of these students sitting on a bench in Franklin Park. He spoke to them pleasantly, saying that he was glad they had come to America for this special training and offering any assistance he could give. Then he took one of the Testaments out of his pocket, asking the young man nearest him if he could read it. Upon receiving an affirmative reply he inquired, "What does the book say it is?"—"The New Testament," the Chinese lad answered.—"Have you ever read it?"—"No, I never saw a copy before," he said, "though I know about it. Is not this the book Generalissimo and Madame Chiang Kai-Shek read every day?"—"Yes," the Christian layman responded, "it is a part of that book."—"Then I want to read it too," came the quick reply.

Of course the volume was given him, and he promised to read it. The new American friend invited them to his home one night the following week. They spent a pleasant evening together, talking at length about Christ and the way of salvation. Before they left, after prayer on their knees for light and faith, the young man accepted Christ. Later a number of others followed his example.

Forty-two of these students have accepted Christ since earnest personal work with them began. These men will carry back to China vital knowledge of mechanical skills; they will carry also the still more vital knowledge of the Christian religion as the way of life for them and for all Chinese.



*Pastor C. C. Hung of the Chinese Community Church and Miss Jessie Ford of the Baptist World Alliance bid good night to three Chinese Government trainees*



# When the Bible Became Real

*Norway's best-known internee during the occupation was Bishop Eivind J. Berggrav. Here is a transcription of some notes taken on a recent address he made on the place and power of the Bible when nothing else could help*

**S**PEAKING from a full heart Bishop Berggrav told how the people of Norway became increasingly fond of the Bible during the days of German occupation because they were "taken by surprise by the Bible." It became to a degree "actual"; no newspaper ever had such a deep hold or became as real as the Bible did in those days.

The Norwegian Church has, for every Sunday, texts for the day. On April 9, 1940 there was a feeling of tension in the air. On the night of April 8 and 9, by aid of the fifth column, composed of German "tourists" and Norwegian Nazis and traitorous army officers, Germany began its blitz-occupation of Norway. What should the people do? Everything threatened them. They needed a lead—a spiritual lead. The pastors took up the Book for the Sunday text and read, "Let not your heart be troubled, neither let it be afraid . . . ye believe in God, believe also in me." In the Norwegian version "troubled" is a strong word. It conveys the sense "shivering," "frightened"—and in their hearts they *were* shivering and they *were* frightened. The Norwegians knew that; and the first word—the first "parol"—came from God, and through the Bible. No illegal paper ever meant so much as this old forever-actual Book. So it was, and so it became during all those dark war years.

In prison in 1941 and 1942, the Bishop was allowed to write to his wife once a week. He always did this on Sundays, and as he could not give her any real news he told her about the text for the day. Then one Sunday, the first in Advent, he wrote quoting only the text—from Isaiah: "I have called thee . . . to open the blind eyes, to bring out the prisoners from the prison," etc. His wife was called to the chief of the state police and told she must warn her husband never in his letters to quote the Bible, "because it was too real."

"In this way and in many others 'this little Book'"—and here the Bishop held up his little New Testament—



*Bishop Berggrav*

"followed me in those days. I had it before the war; it comforted me in prison; it has been taken many times to be read when I was visiting other prisoners before I became one. And then to know that this Book was a dangerous book of the day! I admit frankly, never had I imagined that that old and very dear Book should be such a weapon of our souls and our people as it really became."

The Bishop then said that there were many in Norway who perhaps did not really believe the Bible or perhaps did not read it very much, but it came to mean much in their lives. He knew this because many told him that when they went into a room and saw the Bible on the table, it was like a rock. They were all in very deep waters, all of them; and when

mankind is in deep water it is looking for a Rock. There may be many floating things on the surface of the ocean, but in such heavy seas as Norway was experiencing there was only one Rock—God, as He reveals Himself in the Bible; Christ in the Bible, the living God.

Then came a shortage of Bibles. Bishop Berggrav literally ravaged the Norwegian Bible House for Scriptures and the Norwegian Bible Society were glad that they were so robbed. Nothing could be a greater delight for a Bible Society than having no Bibles because people are asking for them. "We enjoyed a Bible famine in Norway," said the Bishop. "When the people are getting hungry and thirsty in their souls and asking for the Bible, then are great times. Of course we were also thinking of our countrymen out in the world. All connection with them was cut off. How was it possible to get Bibles to them?" Then the Bishop said that he remembered the other Bible Societies and their worldwide interest and work. They heard rumors in Norway that the foreign work of the Norwegian Bible Society was being carried on. For this action the Bishop said, as



president of the Norwegian Bible Society, he had the honor and privilege to thank the British and Foreign Bible Society that it had stuck to its traditions, well known for over a hundred years, and he asked the Secretaries and the Committee to know that their help was appreciated warmly. "When I got out, this dear little Book"—and once more the Bishop held up his new Testament—"followed me into liberation."

He added that much had been said, probably too much, about him. What really happened was that God took little men and filled them with His Spirit and used them. They were in the struggle, and God's promises to be with them had been found faithful. "He is great," the Bishop concluded, "and we are in the sunshine of His grace; our gratitude is towards Him, and you are our comrades, brothers in Christ, enjoying the Bible."

## Scriptures for the Nazis on Trial

Here is the sort of news that seldom finds its way into the headlines but is of supreme significance in days like these. At the request of Chaplain Henry F. Gerecke, 6850th Internal Security Detachment, International Military Tribunal at Nuernberg, the American Bible Society has sent to him twenty-four German Bibles and one hundred German New Testaments. This is in response to the expressed desire for Christian literature on the part of high-ranking Nazis on trial. The chaplain's request was forwarded through Dr. T. W. Strieter of the Lutheran Commission for Prisoners of War.

## Wanted: Old Bibles for Exhibits



*During the St. Paul Bible Reading Crusade this exhibit of old Bibles, displayed in the window of Shuneman's Department Store, attracted widespread attention. The books were all loaned by local residents. The oldest Bible in the display was printed in 1560.*

*It is hoped the Society may build such exhibits of its own*

The Society frequently receives requests for "displays" of very old Bibles, such as those shown in the picture on the left. If you have a Bible or Testament in any language, printed before 1800, it would be gratefully received as a gift. Volumes in covers with metal clasps or those of special interest because of fire, flood or other circumstances would be suitable regardless of age.

There are probably hundreds of old Bibles which, while having sentimental or family record value, are not rare enough for collectors' interest but would be valuable contributions to such exhibits.

1. WRITE FIRST! Please send description of title page (date, publisher, language, etc.) or other interesting information to H. H. Ragatz, 45 Astor Place, New York 3, N.Y.
2. You must be willing to give the book outright to the American Bible Society. We cannot buy or be responsible for loaned items.
3. Prayer books, hymnals, commentaries, etc. can NOT be used.
4. Each volume when displayed will be accompanied by a card bearing date, language, name of person from whom received and any other interesting facts.

We regret we cannot accept old Bibles for redistribution.



(Continued from page 34)

Christian leaders of Japan are people whom everyone, from General MacArthur to their humblest Shinto neighbor, can trust. This is giving them a voice in the guidance of the nation toward its new beginnings.

What then is Japan's present opportunity for getting Bibles for use in training her children toward that kindlier, more buoyant life she finds among her conquerors? As we have with deep gratitude reported before, the Bible House in Tokyo was not destroyed. Now we are happy to add that the plates for printing Scriptures in Japan were also spared. God's guiding hand has not been missing. Printing facilities, however, in Japan are at a minimum. In 1943, 20,000,000,000 pounds of paper were produced in Japan. Today it can be made at a rate of only four billion pounds. Binding facilities have been reduced to 15% of those of 1943, with glue and twine practically unavailable. The Protestant Deputation members were told that the Bible Society would be fortunate if it were able to print 5,000 copies of the small-size Japanese New Testament in the next few months in Japan. Dr. Shafer continued:

"It must be recalled that the Japanese Christian makes a practice of carrying his Bible and hymn book with him to church, and he follows the reading of the Scriptures from the pulpit in his own Bible. Many of these Bibles and Testaments were burned in the fires that destroyed the homes of the people. Prince Higashi-kuni told us that he had lost his Bible in the destruction of his home and that he had secured another through President Makino of the Doshisha. If you put together the normal shortage of Bibles resulting from the restricted printing of the last three or four years and the actual loss resulting from the fires which destroyed seventy of the great cities of Japan, it will be clear that the need for Bibles is severe. An ordinary ten-sen New Testament will bring three yen fifty in a Kanda book store. Furthermore, the lack cannot be made up through local printing since printing facilities have also been destroyed."

When there is added to the needs of the Christian people of Japan the rapidly mounting demand on the part of the general public created by the causes outlined above, it is easy to believe that 2,500,000 Japanese New Testaments is not an excessive estimate.

But why the need for so many Scriptures in English? The answer is that English schools and Bible classes are springing up everywhere. Says Dr. Shafer:

"We heard of one case where the government had organized a school for some eighty government officials. They proposed to the American woman missionary who had been asked to help them, that English Bible be made a part of the curriculum. She objected on the ground that such a class should not be compulsory and so it was agreed that the class should be held after the regular classes had finished. She told us that there was no difference in the attendance at that class from any of the others. One of the Tokyo pastors told of his experience with an English school in his church where the Bible

was taught. He could not accommodate all who wished to attend. Thus there is a renewed demand for English Bibles and Testaments at just the time when the supply is severely depleted and not replaceable."

"And this," says Dr. Shafer, "is just the beginning." Some day, missionaries, whom the Japanese Christians are earnestly asking for, will be returning. This, however, must be postponed for many months until conditions in Japan improve. Meanwhile the Bible must bear its witness. Here lies the urgency in the matter of Scripture supply. The American Bible Society is fully awake to this factor in the situation and has already shipped 62,000 Japanese New Testaments, the initial printing of an order for 200,000, all of which will go forward as rapidly as possible.

But the Bible Society is composed of thousands of individuals who make the work possible through their gifts. At the time this is written, the Japanese New Testaments now in production cost about 20c apiece. Two million and a half of these will cost \$500,000. One hundred thousand Bibles in Japanese will cost, at one dollar a copy, another \$100,000. One hundred thousand English Bibles at 50c apiece will add another \$50,000, a total of \$650,000 for the immediate requirements for Japan.

The American Bible Society is now in the midst of raising a World Emergency Fund of \$3,000,000 over and above its regular budget, which is itself the largest the Society has ever undertaken to raise. The World Emergency Fund, which has been about half raised, was adopted before V-J day with no expectation of any such demand this year from Japan.

The officers of the Society are confident that, in view of the opportunity that has arisen in Japan for the extension of the Gospel to a whole nation, the immediacy of the need for Bibles and Testaments to seize upon that opportunity, and the relatively simple matter it would be to raise this unanticipated sum at once among the almost 200,000 subscribers to the Bible Society *Record*, that everyone who reads this stirring report will sit down at once and start his gift winging toward the Bible House.

What Your Gift Will Do

	JAPANESE NEW TESTAMENTS	JAPANESE BIBLES	ENGLISH BIBLES
\$1,000 will provide	5,000	1,000	2,000
500 will provide	2,500	500	1,000
100 will provide	500	100	200
25 will provide	125	25	50
10 will provide	50	10	20



# More and Better Pictures

*The Bible Society is expanding its Department of Visual Materials so that more people will more quickly and clearly know how desperately the world needs the Bible*

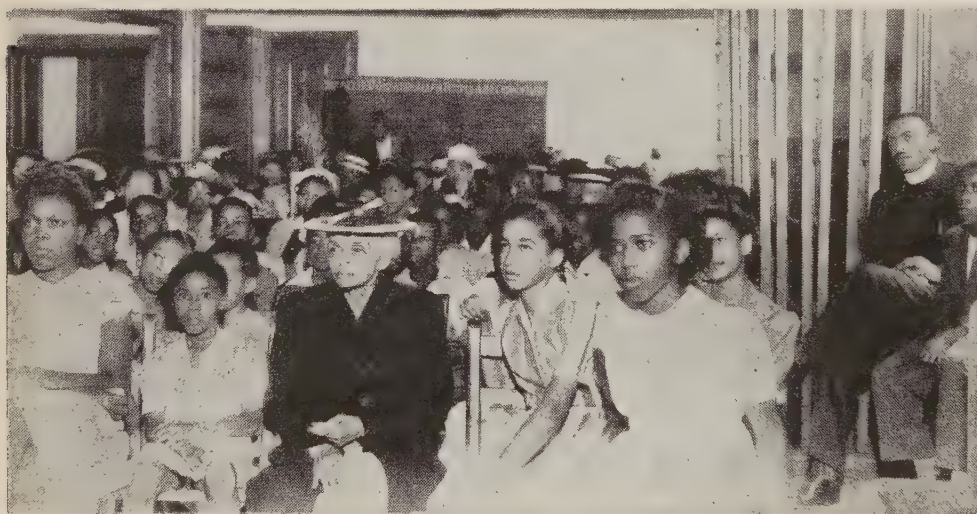
THE SUCCESS of the motion picture "THE BOOK FOR THE WORLD OF TOMORROW" has prompted a survey of the entire visual field to ascertain to what extent the Society should enlarge its visual materials. The findings were so positive that an entirely new Visual Materials Department has been set up in the Old Bible House at 45 Astor Place, New York 3, New York.

More than 50 denominational representatives attended a "Visual Education" meeting last fall to discuss the problems of suitable productions, adequate distribution and effective use of visual aids. At that time it was reported that more than 5,000 churches are already using sound films as part of their regular school curriculum.

During the three years since its production the Society's 16 mm. sound film "THE BOOK FOR THE WORLD

realized the value of the advertising film; and the Government reports that during the war men learned 35 percent more rapidly and retained information 50 percent longer by the use of the training film than by any other method.

Plans are therefore under way for the production of a new 16 mm. sound film on the general subject of how we got our Bible. Present stereopticon material is being reproduced in the more widely used 2" x 2" slides and film strips, and new material is being prepared in all three media. In addition, exhibits of old Bibles, foreign editions and facsimile pages of historic translations will be prepared for loan or rental. Displays depicting the Society's worldwide program and illustrating the need for Scripture and encouraging its use will also be available.



*Study these faces of an audience in Atlanta, Georgia. They were looking at "The Book for the World of Tomorrow" and did not know they were being "shot" with the camera*

OF TOMORROW" has been shown close to 15,000 times to approximately three million people. Total rentals and offerings amount to more than \$25,000. This clearly indicates the need for more films telling the story of the Society's work and encouraging the use of the Bible, not only in the church but in the home, in business and in government.

Following the announcement of the new department a veritable flood of inquiries poured in from individuals, churches, schools, denominational headquarters and commercial institutions. It became evident that we could profitably enlarge almost indefinitely our present offerings of stereopticon lectures, vocafilms, Scripture card exhibits and motion pictures. Business has already

Inquiries concerning the use of these materials should be addressed to your nearest Bible Society office. Projectors and operators may be arranged for showings in or around most of the cities in which the Society maintains District, Division or Field Secretaries' offices; and in addition Albuquerque, Minneapolis, and Omaha.

It will be some time before the new materials are completed; they will be announced in the *Record* when available for general use. It is felt that this enlarged activity is in keeping with advancements made by many denominational boards, and that through it the Society may render better service to its constituents. Surely there can be no better use for modern visual media than that of arousing greater interest in the Bible.



# MEMBERS' FORUM

[Annual membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose]

**B**ELIEVING that it is important for members of the Society to come to know each other better and hence to have a greater sense of belonging to a significant fellowship of Christians, the editors of the *Record* are launching with this issue a page which will be devoted to interesting comment or ideas from American Bible Society members.

In the past many useful suggestions on various phases of the Society's work have been submitted, and the editors believe you will be interested in knowing something of the help this kind of correspondence can be. Further than that, experiences which you have had may stimulate other members to "go and do likewise." Here is a list of suggested topics:

- Helpful Bible Reading plans or experiences.
- Interesting methods of distributing the Scriptures in your community or elsewhere.
- Things you have done in raising funds or making new friends for the Society.
- What the Bible has meant to you in some real situation which may be helpful to others.
- What use you make of your copy of the *Bible Society Record* when you have read it.

Because of limited space not all contributions can be published, so a selection will be made.

## New Memorial Gift Card

Thanks to the perseverance and helpful suggestions of member Louise Peter of St. Paul, Minnesota, the Society now has a new and very attractive Memorial Gift Card to offer in addition to the one described in the *Record* for September 1944.

Rather than send floral tributes to friends or relatives who have passed away, many people are now contributing to the work of the Society in the memory of the departed and sending appropriately designed memorial cards supplied by the Society. Such a gift is truly a living memorial, in that the living Word will be spread abroad to those who otherwise would not have it.

Requisition blanks, remittance forms and samples of the new card will be sent upon request. Address Secretary Rome A. Betts. We are grateful to Miss Peter not only for helping to design the new card but in interesting others in adopting the Memorial Card plan.

## Public Reading of the Bible

A long-time friend of the Society, Mrs. Amy C. Weech of Washington, D.C., has called our attention to a most effective method she has developed of using the Scriptures in devotional services. She recited from memory the 6th chapter of St. Mark's Gospel, at the close of which a soloist sang without accompaniment the old Gospel hymn, "She Only Touched the Hem of His Garment."

In a recent letter Mrs. Weech wrote: "One day I wondered if I could learn the Book of Ruth; and after a long time I got busy on it and learned it in my seventieth year. . . . I gave it Wednesday, October 31, before a large audience. I had prayed earnestly that God would put His Word across. He surely was present. I cannot describe the holy hush over the audience."

"After the meeting lovely things were said. One lady, trembling, with tears in her eyes said, 'I never felt so near to Jesus in my life'; and another said, 'That was the best and loveliest devotion I ever heard.'"

The Bible is read many thousands of times in public and often unimpressively. This could often be corrected if adequate preparation for the reading had been made. Mrs. Weech has pointed the way, which we hope many may follow, to better public Scripture reading.

## "Cast the Bread Upon the Waters"

Just as this issue of the *Record* was going to press, the following letter arrived in our Mail Bag:

Dear Fellow Workers:

I am enclosing herewith a check for five dollars which I received about Christmas time with the suggestion, "—to be spent for something you need." I do not know of anything I need much more than to send another five dollars to the American Bible Society to help "cast the bread upon the waters" and maybe some crumbs will reach my son, Lieutenant Donald M. Mitchell, in Okinawa.

I have a credit with you in New York for a little over a dollar. It is some years old now. Don't spend valuable time looking it up if it be hard to find but if you do find it, you may send me two or three full sets of the New Testament and Proverbs in the 1½ cent edition and the rest in copies of John and Luke. If you don't find my credit easily, forget it and send me about ten copies each of the 1½ cent Luke and John.

I am trying to write a short essay on "How not to be a 'Man Looking at his Natural Face in a Mirror', How not to Read a Bible Precept and say 'Yes, That's so' and immediately forget what Manner of Meaning the Precept Has." My theme is stop and think every time you read a precept or any illustrative material in the Bible and ask "How does this apply to you (me)." When you, (I am speaking to myself) read the first verse of the Psalms, let me ask, "What is it to walk in the counsel of the ungodly?" Am I by any chance walking therein and do not know it?

WM. N. MITCHELL



# EDITORIAL COMMENT

## Bible Society Record

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

*Address correspondence to the  
Managing Editor*

FRANCIS CARR STIFLER  
450 Park Avenue  
New York 22, N. Y.



Vol. 91 MARCH 1946 No. 3

### Daily Bible Readings for March

For those who have no other aids for daily Bible reading, the Society has again as last year provided a bookmark listing readings for each day of 1946. Copies will be supplied to those who need them as long as the supply lasts. (Write to Department "U"). The readings will appear in this place in the Bible Society Record each month. Those for March follow:

#### MARCH

Day	Book	Chapter	Day	Book	Chapter
1	Luke	1:1-38	17	Luke	13:18-14:14
2	Luke	1:39-80	18	Luke	14:15-15:10
3	Luke	2:1-39	19	Luke	15:11-16:18
4	Luke	2:40-3:22	20	Luke	16:19-17:10
5	Luke	4	21	Luke	17:11-18:5
6	Luke	5	22	Luke	18:6-43
7	Luke	6	23	Luke	19:1-40
8	Luke	7	24	Luke	19:41-20:26
9	Luke	8:1-40	25	Luke	20:27-21:7
10	Luke	8:41-9:27	26	Luke	21:8-38
11	Luke	9:28-62	27	Luke	22:1-38
12	Luke	10	28	Luke	22:39-71
13	Luke	11:1-36	29	Luke	23:1-33
14	Luke	11:37-12:12	30	Luke	23:34-24:12
15	Luke	12:13-48	31	Luke	24:13-53
16	Luke	12:49-13:17			

Here is the kind of letter that warms the heart. It is an echo of last year's Worldwide Bible Reading. A friend in Waco, Texas writes:

"A few days ago, when I received my light bill, the leaflet Worldwide Bible Reading was enclosed. I would appreciate a schedule of readings for 1946. I have purchased a new Bible and it is my intention to read a portion of it daily, at a definite time. I have decided to read at the beginning of the day, that is, before launching out upon the day's work; then, after the evening meal, at bedtime, read again. I would like to start this systematic reading promptly on January 1st, so, if I can get the schedule by that time, I will appreciate it.

"It is my firm belief that unless the American people begin to study the Bible and follow its teachings, this nation is doomed."

\* \*

The cover picture "Missionary's Hands" recently won the first prize award at the New York School of Photography. It was taken by Miss Mary Lucile Saunders, and portrays the hands of her father, a retired China Missionary of the Southern Baptist Board. The fingers of the left hand point to characters in St. John 4:11 meaning "living water." Miss Saunders is herself a missionary, having just sailed to begin her second term in China.

\* \*

The Rev. Josiah Mason of the Madagascar Friends' Mission, on his way to England on furlough, saw his first copy of the *Bible Society Record* while stopping off in Cairo, Egypt. He promptly asked for it to come to him regularly. His letter concluded: "The work of the Bible Societies is needed more than ever both in Moslem lands and in Mada-

gascar, where I've been working for nearly twenty years. Everywhere we go there is a cry for Bibles and Gospels."

\* \*

The picture of William Shakespeare appearing on page 38 is taken from Joseph Quincy Adams' *LIFE OF SHAKESPEARE*, published by Houghton, Mifflin and Company. We are indebted not only to the publisher for this Chandos portrait but also to Emery Walker, Ltd. for permission to use the picture.

### January Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirtieth year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, January 3, 1946, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. Harry N. Holmes.

A gift of \$5,000 from the Chicago Bible Society was reported.

Rev. J. Gonzales Molina was appointed Acting Agency Secretary of the West Indies Agency.

Secretary North reported that arrangements had been completed for his trip to Rio de Janeiro for the conference for Latin American Secretaries at the end of January. After the conference, he will visit Uruguay, Argentina, Chile, Bolivia, Peru, Ecuador and the Canal Zone.

The death on December 12, 1945, of Mrs. William Albert Harbison was reported, and letters expressing the sympathy of the officers and the Board had been sent to the family.

The meeting was adjourned.

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.



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*Maryland*  
Rev. E. C. Powers, D.D., 9 East Franklin St., Baltimore 2, Md.

*National Capital*—District of Columbia and environs  
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Rev. G. B. Cameron, 519 Main St., Cincinnati 2, Ohio

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Rev. Harvey Clark, 35 E. Wacker Drive, Chicago 1, Ill.

*Southwestern*—Texas, Oklahoma, Arkansas, Louisiana  
Rev. Frank W. Langham, 1914 Main St., Dallas 1, Tex.

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Rev. Richard West, 650 Seventeenth Street, Denver 2, Colo.

*Pacific*—California, Washington, Ore., Nevada, Alaska, Hawaii  
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco 2, Calif.

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*Richmond*—No. Carolina, Virginia, W. Va., D. C., Maryland

*Cleveland*—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Ky.

Rev. V. C. Hodges, D.D., 5424 Woodland Ave., Cleveland 4, Ohio

*Dallas*—Texas, Louisiana, Arkansas, Oklahoma, Kansas

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Mr. D. M. Howell, 1506 Arrott Bldg., Pittsburgh 22, Pa. .... Pittsburgh and Allegheny County, Western Pennsylvania  
Rev. Edwin H. Bookmyer, 77 No. Ardmore Ave., Lansdowne, Pa. .... Eastern Pennsylvania, Southern New Jersey and Delaware; Bible Crusades  
Rev. Thomas T. Holloway, 1914 Main Street, Dallas 1, Texas .... The South  
Wm. W. Speer, The Arcade, 401 Euclid Ave., Cleveland, Ohio .... Northern Ohio

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*New York City* 22—Bible House, 450 Park Avenue ..... New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.  
*Atlanta* 3, Georgia—85 Walton St. .... No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi  
*Chicago* 1, Illinois—35 E. Wacker Drive ..... Mont., Idaho, Wyo., Utah, Ariz., Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Minn., N. Dak., S. Dak., Neb., Kan.,  
*Dallas* 1, Texas—1914 Main St. .... Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico  
*San Francisco* 2, California—224 McAllister St. .... Wash., Ore., Calif., Nevada, Alaska, Hawaii

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*West Indies*—Rev. J. Gonzales Molina, Neptuno 629, Havana, Cuba  
*Mexico*—Sr. H. T. Marroquin, Apartado 1373, Mexico City  
*Caribbean*—Rev. Raymond R. Gregory, Bible House, Box J, Cristobal, Canal Zone  
*Upper Andes*—Mr. John Ritchie, Apartado 448, Girón Camaná 836, Lima, Peru  
*Chile-Bolivia*—Mr. D. C. Brackenridge, Casilla 784, Santiago, Chile

*La Plata*—Rev. P. Penzotti, Calle Paraná 471, Buenos Aires, Argentina  
*Brazil*—Rev. Charles W. Turner, Ph.D., Caixa 454, Rio de Janeiro  
*Bible Lands Agency, North*—Mr. F. Lyman MacCallum, Box 747, Beirut, Syria or Bible House, Istanbul, Turkey  
*Bible Lands Agency, South*—Mr. H. Athanassian, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt

*Philippines*—Rev. W. H. Fonger, 592 Isabel St. Sampoloc, Manila  
*Thailand (Siam)*—Rev. Robert O. Franklin (on furlough) 703 Sathorn Rd., Bangkok  
*China*—Rev. Ralph Mortensen, Ph.D., Bible House, 58 Hongkong Rd., Shanghai, China  
*Japan Bible Society*—Mr. K. Hirai, General Secretary, Bible House, 2 Shichome, Ginza, Tokyo

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*New Hampshire*—Edward A. Dame, 24 Warren St., Concord  
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*Massachusetts*—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston 8

*Connecticut*—W. Marlin Butts, 278 Farmington Ave., Hartford 5  
*Rhode Island*—Rev. Selden R. McCurdy, D.D., 144 Westminster St., Providence 3  
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